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TERMS—\$2 PER ANNUM, PAYABLE IN ADVANCE.

VOL. XXV.

HARTFORD, FRIDAY, SEPTEMBER 25, 1846.

NEW SERIES. VOL. IX. NO. 29

Christian Secretary.

PUBLISHED EVERY FRIDAY MORNING AT THE OFFICE
CORNER MAIN AND ASYLUM STREETS.

Terms.

Subscribers in the city, furnished by the Carrier, at Two Dollars per annum.

Papers sent by mail, at \$2.00, payable in advance, with a discount of twelve and a half per cent, to Agents, for delivery six or more copies.

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For the Christian Secretary.

The advantages of Native Agencies at Missionary Stations.

(Concluded.)

3. Another great secret power peculiar to one's mother tongue, is that of association. There are in every spoken language, many favorite words and hallowed terms, around which precious thoughts cluster.—Even the mention of a single word, will sometimes call up a chain of associations, which cause every fibre of the soul to vibrate. With almost every familiar word of our childhood, for instance, there is associated some pleasing incident or story which we like to recall and remember. Every sound, even, which we learned to lisp from our parents, crowds the memory with a thousand fresh recollections of a father, or mother, or of some one whom we loved. How dear to the heart then, is that familiar language which thus recalls the scenes and events of childhood! It matters but little about what subject it is employed ; it is yet the same old garment which our thoughts have ever worn, and it is like parting with a most intimate friend, to lay it aside. These fond associations which native sounds and familiar words awaken, will ever give vigor to thought and life to expression. In fine, it is the power of association in our mother tongue, which, in the vivid conception of the poet Gray, enables "blue-eyed fancy" to scatter

—from her pictured urn.

Thoughts that breathe in words that burn.

The Genius of the Holy Spirit too, seems to have well understood this power of language derived from early associations on the day of Pentecost. Accordingly, it miraculously took advantage of this power. In the account of that famous day, of which we have a description so vivid in Holy writ, the most prominent point of all, is the power of the truth in native language to confound the multitude. The word spoken to the people, in their own tongue, in which they were born, carried with it a convincing cogency and a persuasive power which they could neither gainsay nor resist. "We do hear them speak in our own tongue the wonderful works of God," was the ready and emphatic concession which the multitude were loud to make as though what was thus spoken must of course be heard.

And it further seems, from the form of expression here used, that the works of God assumed an uncommon degree of wonder, when thus clothed in words with which every hearer was familiar. The truths of the gospel through the immediate agency of the Spirit, here, couched in each man's well known tongue, at once swayed the minds of the before listless multitude, and caused them to believe. The new religion of which those Gentile nations had been accustomed to hear so many things strange and mysterious, now preached to them in the familiar language of childhood, was deprived of its strangeness and mystery, and they saw its simplicity and truth, for it came with so many early associations crowding along with it, that it could not fail to kindle emotion, to elicit interest, and to overawze the hearer.

Again ; of these associations peculiar to the vernacular dialect of life, there is one which deserves special notice. This is that *sacredness*, or reverence common to every living language. Language acquires this sacredness both by long usage, and by being employed for reverent and devotional purposes. Every people, the heathen as well as others, use their own tongue in acts of reverence and worship. They have their words of respect for men, and their forms of address to their gods. Besides, they have their wise counsels, sage instructions, and good maxims, which their fathers and their father's fathers, have, both by tradition and in written form, handed down to them. All these and ten thousand other like incidents, invest their long spoken mother tongue with a high degree of veneration. Sounds and forms of expression in themselves become hallowed, so that they throw an air of sanctity around any subject to which they may be applied. Many words in our and in every language seem in themselves to have become holy, merely because they have ever been applied to a holy use. Hence, there is a peculiar and reverent sacredness attached to every one's native tongue which cannot be transferred or translated into another. Indeed, so great is this sacredness of mere language, that even in Christendom it constitutes no small part of much that is called devotion and worship. In fact but very few of us are fully aware how much the sanctity of

our holy religion depends upon the familiar sounds and idioms of our native tongue in which it is enshrined. Translate the Bible into another language, as the Latin for instance, and it loses so much of its awful dignity and holiness that it almost ceases to be sacred. For we should by no means utter the term—"vox Dei,"—with the same cautious reverence with which we now speak the English—"voice of God." Such is the peculiar reverence attached to the tongue in which one was born irrespective of the subject about which it is employed.

Now, when in the person of the native assistant missionary, this sacredness of language is combined with the sanctity of the holy religion of the Cross, he is doubly strengthened to effect his purpose. For he can dress the sacred truth in a garment of reverence. He can enhance its importance by arraying it in a holy attire. His former language of devotion to dumb idols, now becomes the vehicle of a heart-felt, holy prayer to the living God. He has no need of a miraculous interposition from Heaven to endow him with the gift of tongues to qualify him for his mission for he already possesses this gift inherited by nature. He can, therefore, throw around the Gospel which he preaches, some of the most endearing and thrilling associations. He can employ the language of childhood in telling the story of Calvary. He can give an increased attraction and loveliness to the charms of religion by vesting it in words which first fell from maternal lips. And he can greatly heighten the veneration of his hearers for the name of Jehovah, by appropriate figures of speech drawn from a thousand fresh recollections of a father, or mother, or of some one whom we loved. How dear to the heart then, is that familiar language which thus recalls the scenes and events of childhood! It matters but little about what subject it is employed ; it is yet the same old garment which our thoughts have ever worn, and it is like parting with a most intimate friend, to lay it aside. These fond associations which native sounds and familiar words awaken, will ever give vigor to thought and life to expression. In fine, it is the power of association in our mother tongue, which, in the vivid conception of the poet Gray, enables "blue-eyed fancy" to scatter

—from her pictured urn.

That a spirit of kind christian sympathy should ever be cultivated toward all those who in the judgment of charity, have passed from death unto life, cannot be questioned. That we should be ever ready to unite with them in acts of devotion, to pray with and for them, and co-operate with them in efforts to benefit our fellow men—so far as we can conscientiously, is in strict accordance with the letter and spirit of the gospel itself. But while we may indulge an ardent affection for them as redeemed souls and fellow-heirs to the same inheritance—and while we may labor with them in the great moral field, we are not at liberty to do anything which may encourage or countenance them in the least error, either in faith or practice.

Pedobaptists we regard as an error in practice of no small magnitude. Should a member of a Baptist church practice it, it would be regarded as an offence calling for the action of the church. Nor can there be a very wide difference between the personal practice of it, and that connivance, or virtual fellowship which justifies the practice in others.

3d. Baptists by refusing to unite with Pedobaptists in observing the ordinance of the Lord's Supper, furnish a standing admonition to them of their error. Hence the bitterness often manifested toward us on account of our restricted communion.—And hence the changes so often rung upon the Close Communion of the Baptists in the ears of young converts. Now we know there may be circumstances—perhaps of social connection—of union in the ordinary duties and devotions of religion—of reciprocal religious interest—or all combined, that would lead an individual who consulted only his personal feelings, to accept cordially the invitation to commune with those whom he regarded as unbaptized. And were there nothing of principle involved, his own church might very safely permit him to gratify his feelings. But we should remember that it is not merely the gratification of social or sympathetic feeling, we should seek for when we come around the table of our Lord, but the spirit of obedience to him. It is not to please ourselves or our friends that we "do this," but to obey Christ. But the Baptist who thus associates with Pedobaptists, publishes to the world his own inconsistency. He lends his influence to countenance and perpetuate an error which has probably done more than any other one, to secularize and corrupt the church. And the church which should suffer such an act to pass unscathed, would be virtually confessing her own hypocrisy.

4th. Baptism and the Lord's Supper are visible, significant rites, separating the church from the world. We are aware that both these ordinances may be very punctually and scripturally observed, by those who have no claim to be called the disciples of Christ. But when the professed followers of the Saviour either neglect or pervert his institutions, or even disregard the order of observance which he has appointed, we may suspect they are censorably ignorant, or dangerously deceived. And just so far as these separating lines are obliterated or rendered obscure, so far is the Christian Religion degraded in the eyes of the world, and infidels and unbelievers are furnished with a shield to ward off the arrows of truth. Those who thus depart from the strictness of Christ's commands, show to an observing world that their personal inclination

they are to be kept. Nor can we think it a matter left wholly optional with us, either, to keep one or both of the ordinances; or even to consult our own convenience as to the manner or order of keeping them. We believe that every thing of importance connected with Baptism and the Lord's Supper, is definitely established by the Great Lawgiver. And though some may claim that the simple order of the Commission, viz: Preaching, Baptizing, and Teaching them to observe all things, does not prove that Baptism must always precede admission to the Lord's Table; yet with the practice of those who received the Law from the mouth of Christ, and whose business it was to organize and establish churches before us, we can have no doubt that this order was intended by the Head of the Church.

This is further evident from the fact that Baptism is the rite initiatory by which Christians are introduced into the Christian Church—while the Lord's Supper is a rite within the Church, commemorative of the sufferings of her Head, and designed to be of frequent recurrence till the second coming of the Saviour. Thus the very nature of the ordinances, plainly determines their order. Hence to subvert this order, or to countenance a subversion of it, would at once introduce disorder—and the individual who should do this would of course be a disorderly walker; consequently subject of discipline. Nor does it modify the case at all, though a substitute for Baptism is used. We think the Saviour will not ordinarily bless to the spiritual improvement of his disciples, the punctual observance of one ordinance, while the other is either perverted or neglected.

2d. In observing the ordinances, we are not to consult our own feelings, but the plain commands of Christ.

That a spirit of kind christian sympathy should ever be cultivated toward all those who in the judgment of charity, have passed from death unto life, cannot be questioned. That we should be ever ready to unite with them in acts of devotion, to pray with and for them, and co-operate with them in efforts to benefit our fellow men—so far as we can conscientiously, is in strict accordance with the letter and spirit of the gospel itself.

Finally if such offences were passed over, we cannot fail to see that the door would be open for Mixed Communion to prevail. I am not sure that it would prevail in this community to any great extent, but no doubt it might in many places. And where this practice obtains, the "keeping of the ordinances as they were delivered," would soon go into disuse.

I know it may be said that we have greater evils in most of our churches, which require their prompt, decided action ; yet though there may be immoralities, and even crimes in the church, it does not furnish a reason why we should neglect to discipline those who make the least compromise with any error in faith or practice.

S. B.

For the Christian Secretary.

A Hint for Members of the Sabbath School.

S. B.

The Sabbath School institution, is now universally recognized as an invaluable blessing. In it, many have been trained for usefulness in this world, and happiness in the world to come. The precious instruction, which the pious and faithful teacher imparts to the young and tender mind, though sometimes productive of but little immediate influence, is often seen in after life, operating upon the soul, and leading it to the fountain of living waters; thus fitting the man for an ornament of the church, and a light to the world. An examination of facts has shown, that for the last few years, a majority of the youth, who have been gathered into the church, have been members of the Sabbath School.

These, with some other considerations, have led us to inquire, whether or not, the young will be profited by continuing their connection with the Sabbath School, after they have been born again. Is its influence salutary to the redeemed soul, or is it not?

Will it tend to deepen piety and strengthen holy affection, or will it not? Strange as these inquiries may seem to some, circumstances appear to justify them. We have observed that in some schools, the children were more puerile in their attendance, than the members of higher classes, particularly those composed of young professors of religion. We mention these because they have come under our special notice, and to these we would present our remarks.

We apprehend that they either think that they shall not be profited by the Sabbath School, or take little interest in it.

Should we ask them if they *consciously* believed that they could not be profited, how many would venture to respond in the affirmative?

Who that considers himself a child of God, will say, that it will do him no good to unite with others, in searching the Scriptures, discussing their sacred truths and studying their heavenly precepts?

Are we uncharitable in describing such a professor, as "holding the form of godliness, but denying the power thereof?"

We fear however, that the real cause is indifference on the part of the young professors.

When we see young professors who have always enjoyed such opportunities as we enjoy for acquiring a knowledge of the Bible, unacquainted with its history, ignorant of its doctrines, whose information of it is derived

from what others say, rather than from a perusal of its sacred pages, are we not

justly brought to this conclusion? Our fa-

thers and mothers did not enjoy these privileges which we have; and yet who needs to be informed, that the generation of Christians, now bidding the world adieu, was much more familiar with the oracles of truth, than we are warranted to expect the generations, now coming into active life will be, from present indications? Among them, a professor who did not read his Bible habitually, was an anomaly. Is it an anomaly to find such a professor now? They loved the word of God; therefore studied it. Can those be said to love it, who almost entirely neglect it;—who turn their back upon an institution established to aid them in becoming familiar with it? "Where much is given, much will be required." Let the young professor then pause and inquire, how he will meet this demand at the great day, after neglecting the Bible, and the Sabbath School.

The Saviour, in his prayer to his Father for his disciples, says, "Sanctify them through thy truth; thy word is truth." But how can those be sanctified by God's word, who pay little or no attention to it?

How can they be made "meet to be partakers of the inheritance of the saints in light," who use not the means God has placed in their hands, for this very purpose? This surely is no trifling matter. But it may be said that they do read the Bible, although they absent themselves from the Sabbath School. This may be; but it seems to us, that if such were the case, they could but love this institution.

There is another thing which we have seen, which should not pass without notice. And that is, these persons are generally prone to neglect other duties. They are not the most attentive hearers of the preaching of the word, nor in fine, are they the most exemplary Christians. Or to tell the plain truth, they seem to take but little interest in religion generally. Novels, pleasure parties, gaiety and mirth, have more attractions for them than the religion of Jesus. What a spectacle! And are we wrong in saying, that indifference to the exercises of the Sabbath School, gives fearful evidence that there is indifference in reference to other things which pertain to religion? One more inquiry and we leave our readers to their own reflections. What must be the feelings of a teacher, whose affections and sympathies are enlisted in his work, to find that of the ten, twelve, or fourteen who present themselves as members of his class, all perchance professors of religion, not more than *one-half* seem to be interested in the exercises?

E. P. B.

For the Christian Secretary.

Dependence on the Lord of Hosts.

In all our enterprises for Christ, the greatest difficulty is the want of an overpowering, overwhelming sense of our dependence upon him.

Let us look, for a moment, at the simple thought that "with the Lord it is not to help, whether by many or by few."

A sense of this truth is one of the first elements of all Christian heroism. It were easy for God to crush his enemies without instrumentalities, and without calling upon his people to labor or to suffer, but faith grasps the truth that he will make their plans subservient to his own; that he will cause the "wrath of man to praise him," and thus produce greater or happier results. A sense of his almighty power would be a poor grace, without a sense of his holiness and goodness, that is of his moral omnipotence; confidence in that is an element of power in his people. His dealings with Israel were much adapted to teach them this truth. By their long wanderings in the wilderness, fed with manna, and guided by the pillar of cloud and of fire, he was preparing them for the promised land. Some of the greatest exhibitions of moral courage, both in the Bible and in modern times, reveal this trust in God as an important element; witness the intrepid answer of Shadrach, Meshach and Abednego, when bidden to worship the image of Nebuchadnezzar: "We are not careful to answer thee in this matter. Our God is able to help us from the furnace; and he will deliver us. But if not, be it known unto thee, O king, that we will not serve thy gods!" and the brave reply of Luther: "No master if Luther perish; Luther is conqueror also."

Again, it is a principle in God's dealings in this world, especially in the spread of the gospel and the salvation of men, for which alone this world with all its inhabitants and concerns is kept in being, to accomplish great things by humble instrumentalities; not that the means are not adapted to the end in view—they are infinitely well adapted. The gospel, for instance, is the only means by which man can be elevated from moral ruin, yet to the eye of the world it is foolishness. Thus it has pleased the Lord to show that "the foolishness of God is wiser than men." He makes use of humble instruments that his glory may not be obscured in the result; for the display of his glory is the blessedness of the universe, and the more his creatures are lost in him, the happier and more useful will they be.

"Great things by little means" is the plan of God's operations, while man accomplishes little things by great means. God produ-

ces little things by great means.

Again, we are armed with tenfold power

when we can feel that we are identified with the cause of heaven. Let a man feel that he is really working for that, and that the divine arm sustains him, and he bears a charmed life; "he lives, yet not he—Christ liveth in him."

In endeavoring to spread the gospel, such a sense of our dependence is indispensable. We may indeed strive to save lost men, but we labor in vain without the accompanying power of the Spirit of God. We may form a chain of hands and rush through the surf where Satan is strewing the shore with wrecks, but unless Christ be beforehand in the hearts of the drowning, we shall not save one of them. He may throw the gates of heaven wide open, and cry to the passing thousands, "Turn ye, turn ye, why will ye die?" but none will enter unless he move their hearts—and the consciousness of this fact gives all the weight of Heaven's blessedness and of the pains of hell to the petition, "Our help is in thee—let not man prevail against thee."

Encouragement for Boys.

The Springfield Gazette states that two gentlemen who met in Westfield, at the dedication of the Normal School House, last Thursday, were recalling in conversation the occasion of their first visit to that village. One of them was the son of a blacksmith, and was bred to the trade of a butcher, but manifested a strong inclination to study, subsequently entered a law office, and stated that he first came to Westfield at that time to take some depositions in a pauper case. The other gentleman stated that his visit was connected with a pauper case also—he too, was a poor boy, and had come down from Sandisfield, about twenty-five miles, on foot, to see if he could get some work in Westfield. The chief interest of this statement is the fact that this gentleman is now at the head of a flourishing theological seminary in the Eastern part of the State, and the blacksmith's son, and his apprentice, is the Governor of the Commonwealth.

These were not only industrious and enterprising boys, but youths of unblemished character. And the

CHRISTIAN SECRETARY.

Christian Secretary.

HARTFORD, FRIDAY, SEPT. 25.

New Haven Association.

The churches in this Association will perceive, by reference to the notice in another column, that the place for holding its next annual meeting is changed from Wallingford to Meriden. The Wallingford church are about to remove, and make some repairs on their meeting-house, which we learn from the Clerk of the Association is the cause of this change. It is important that all the delegates should understand this arrangement.

The Ministerial Conference of this Association was notified by its Secretary to meet in Wallingford on the 6th of Oct. Presuming that it was his intention to call the meeting at the same place where the Association is to meet, we have changed the notice accordingly.

Loaning Pulpits.

It has been customary for a long time for the *liberal Christians*, as they call themselves, to accuse the evangelical party of bigotry and narrow-mindedness for refusing to grant the use of their pulpits to those self-styled liberal Christians. Whenever a refusal of this kind is made, the church, or preacher that makes it is pretty sure to hear a good deal said about persecution, unwillingness to hear the truth, &c., and then they will change their tune and cry out Phariseism, self-righteousness, & the like; just as though it was admitted by common consent, that pure and undefiled religion is bound to fellowship every thing that pretends to wear the christian name, from Theodore Parker's refined infidelity down to old father Hosea Ballou's modern Universalism.

The last Christian Watchman contains a letter from Vermont giving an account of a Universalist ordination which occurred at Hinesburg not long since. "The exercises," he says, "were held in the Baptist meeting house, which was granted out of courtesy to the citizens and neighbors of that school of thinking, as it was not occupied for any other purpose at the time. When, however, afterwards, we both heard and saw the flood of error poured out upon the congregation from that desk where we were accustomed to stand in the defence of the gospel," when we saw the truth so horribly mangled and the Bible eviscerated of its most important doctrines, we resolved never again to lend our consent to such a desecration of the house of God; nor could we advise any church to do so, even when those who rank themselves among this sect of mis-called Christians, as respectable men and noted for many excellent amiable virtues, as is the case in this town to a remarkable extent."

Courtesy is a grace which every Christian should keep in exercise, not to those of his own household of faith only, but towards all men irrespective of their faith. But there is a wide difference between courteous behaviour and throwing open the pulpit for the worst kind of error. It is customary to dedicate a house of religious worship to the service of God, and when so dedicated, the church worshipping in it, should be careful to guard it against everything that is calculated to dishonor God. The pastor of the Baptist church in Hinesburg, it seems, lent his consent to the opening of the Baptist meeting house for Universalist preaching, and before the exercises were closed resolved never to be guilty of such an act again. He felt that that house had been desecrated by "the flood of error" which was spouted out there. It is time that this feeling of false modesty was done away with, and for Christians to stand up boldly for the truth; and while they exercise all due courtesy to their neighbors and all others that business may bring in their way, to remember, however respectable and virtuous they may be, if they hold radical errors in matters of religion, to "hold no fellowship with them" neither bid them God speed."

League of Universal Brotherhood.

The last Christian Citizen contains a Pledge for a new society, called the "League of Universal Brotherhood." It is surmounted by a pair of clasped hands, and two quotations from scripture, the first from Acts xvii. 26. "God hath made of one blood all nations of men;" and the other from Isaiah 11: 4; "Nation shall not lift up the sword against nation, neither shall they learn war any more." The Pledge requires a belief that "all who are inconsistent with the spirit of Christianity and destructive of the best interests of mankind, and demands that the members of the League shall never enlist in any army or navy, or yield any voluntary support or sanction to the preparation for or prosecution of any war by whomsoever or for whatsoever purpose declared or waged. Its members are to employ all legitimate and moral means for the abolition of all war, and the spirit of the manifestations of war throughout the world; for the abolition of all restrictions upon our international correspondence and friendly intercourse, and of whatever else tends to make enemies of nations, or prevent their fusion into one peaceful brotherhood, &c."

The plan of the League originated with Mr. Burritt before he left for England, where he has procured upwards of one hundred and fifty signers, many of them distinguished men. He proposes to publish a weekly list of names of all who unite with the society, in his paper at Worcester. All nations, kindred and tongues, are invited to join the League.

This society has been organized, no doubt, with the present intentions; for Elihu Burritt, and many of the names which accompany the Pledge, are philanthropists; but we have no faith in it as an agent to conquer the spirit of war. Its influence may be salutary upon mankind, but it requires something more than a society of good men to overcome the corruptions of the human heart, and make men love their enemies. Nothing but the gospel of Jesus Christ, accompanied by the influences of the Holy Spirit upon the heart, renewing and regenerating the sinner, can ever make him the friend of peace in the sense in which our Saviour understood it. Societies like these strike off the branches, while the gospel lays the axe at the root of the tree. We do not object to societies for moral reformation—they may be very useful in their place; but it is necessary, at the same time, to remember that the Bible is exactly calculated to produce "peace on earth, and good will to men." The gospel then, should ever stand pre-eminent with our modern reformers; and when its spirit and precepts are fairly understood and appreciated by the world, the spirit of war and bloodshed will cease. When men forget this, and like Hudibras attempt to reform the world by their own unaided efforts, they invariably fail.

Religious Intelligence by the Cambria.

The only account that we have seen of the meeting of the Evangelical Alliance recently held in London, is the following which appeared in the secular papers among other items of foreign news.

THE EVANGELICAL ALLIANCE.

The conference of this body, held in London, was attended by Delegates from the Free Church of Scotland, the Wesleyan Methodist communion, Presbyterians of the described, some from the Established Church of England, from France, Italy, Germany and Russia, whilst sixteen came from America. Among the Delegates, those from the Wesleyan Methodist body and the Free Church of Scotland were the most numerous.

The deliberations were conducted with closed doors, a proposition for the admission of reporters having been finally discussed and negatived by a large majority.

From the official report of the proceedings, we learn that various Committees have been appointed to carry on the preliminary business for the formation of the "Alliance."

Into this alliance only those persons are to be admitted who hold what are generally understood to be Evangelical views; but those are not to be regarded in any strict sense as a creed or confession, nor is the "Alliance" to be considered an Alliance of denominations, but of individual Christians each acting on his own responsibility; neither is it contemplated that it should assume the character of a new ecclesiastical organization. Branches are forthwith to be established for: 1. The United Kingdom of Great Britain and Ireland, exclusive of the British colonies. 2. The United States of America. 3. The Kingdom of France. 4. The North of Germany. 5. The South of Germany and German Switzerland; and additional branches are from time to time to be recognized as such by the concurrence of any two previously existing branches. Among these branches official correspondence is to be maintained, and annual reports of their proceedings mutually exchanged. Conferences are to be held every seventh year, or oftener, at the call of two branches, one on each side of the Atlantic.

The fourth general meeting of the Alliance was held on Monday evening, in Exeter Hall, Thomas Farmer, Esq. in the chair. The Chairman stated that the great object of these meetings was to extend the knowledge of the principles and the proceedings of the Evangelical Alliance, to ensure a larger amount of Christian sympathy as well as to afford to friends who came from America and the Continent of Europe the opportunity to express those sentiments by which they all professed to be associated. The meeting was subsequently addressed by Rev. Thos. Mortimer, Rev. Mr. Pomroy, of Bangor, U. S.; P. D. Hardy, Esq. of Dublin, &c.

The Resolutions were adopted, recommending that the first Lord's day in each year should be observed by the members and friends of the Alliance throughout the world as a season for concert in prayer on behalf of the objects of the Alliance; that Orthodox Christians of all sects should exercise charity toward each other, pledging themselves in their controversies to avoid all rash or groundless insinuations, and to maintain the meekness and gentleness of Christians by speaking the truth only in love.

The Conference refused to receive Czerski, the ex-Roman Catholic priest and colleague of Ronze, on account of his doctrinal errors.

Religious toleration appears to be on the increase in Turkey. Prince Calamiki has been appointed Minister Plenipotentiary of the Porte to the Court of England. "The appointment of a Christian" says the *Epoque*, "to fill so elevated a post does great honor to the Sultan. It is an additional pledge given by him to the friends of civilization, and a confirmation of the sentiments of justice with which he is animated towards all his subjects."

Affairs at Rome.

Since the election of the new Pope, every foreign arrival has brought intelligence of his unbounded popularity arising from the extreme liberal policy—when compared with his predecessors—which he had adopted. The new Pope may be a very liberal minded man, but the political affairs of the Papal states at the time he assumed the chair, were in such a state as to require a liberal policy, and had he pursued a different course, a revolution might have followed. But the popularity of the Pope is destined, we think to be of short duration; not a word will be heard about it five years hence; for before that time, Rome will be pursuing the same bigoted course as heretofore. The Pope may attempt to carry out the liberal measures which are said to be in progress, but we have but little doubt that he will in the end yield to his College of Cardinals and pursue the course marked out by them. The following intelligence was received by the Cambria:

Rome.—The College of Cardinals, composed as it is almost exclusively of the most bigoted members of the old, worn out servile faction, continues to throw every obstacle in the way of the Pope and of his Master, Cardinal Gizzzi. Not a measure of amelioration or reform is proposed which is not immediately denounced by the College. The Pope and his Minister, however, are not daunted by the faction, and reforms in the civil administration, and in the municipal institutions, which have been long demanded by the people, are in progress of preparation. A letter from Rome, dated the 18th ult. says that one of the Cardinals having observed to the Pope that if he did not alter his system, the people would demand a constitution; "and why should I not accept to their desire," replied his holiness, "if a Constitution was necessary to the welfare of my subjects?"

Newton Theological Institution.

Its present Condition, Professors, Visit of Dr. Hengsberg, the Northern Baptist Education Society.

Mr. EDIRON:—Being myself from Connecticut, and having been for some months a resident at Newton, it may not be improper for me to give your readers some account of the Theological Seminary at that place. For the Baptists of your state, cannot fail to find an interest in the welfare of the first Divinity School of their denomination, in New England. It has, however, seemed to me, for a long time, that the advantages of Newton Institution, were not fully known to my own denomination in the land of "steady habits." For if the young Baptist ministers in Connecticut, were fully aware of the facilities for Theological study, which Newton affords, *free of expense*, I am sure that more would avail themselves of them. I say more; for I myself know of many ministers in my native State, whose education is more limited than it should be. Nay, I know of but few, comparatively, who can read God's word *as he revealed it*. And yet a knowledge of the original Scriptures can be gained at our own institutions, "without money and without price." The labor and diligence are alone required. But, alas! how few men, and how few ministers of the gospel, even are willing to endure the toil of patient study, even when an education is freely offered them at their hand! Pious and devout brethren, but with rash zeal, seem to rush into the ministry "as the horse rusheth into the battle;" as though the conquests of grace were to be won like these of blood!

Now it is not my purpose to say a single word to disparage. On the other hand, I would with all

my heart, encourage and command. I would not despise small things. But I am not satisfied with small things, when we can just as easy have great ones. I therefore present to my brethren, who are preparing for the ministry, (and, perhaps, to some who are already in it,) the advantages for Theological study which Newton Institution affords.

The instructors are able. Indeed, it is questionable whether they are second to any in our country. They have, the most of them, enjoyed the best educational advantages, both in America and in Europe. Their knowledge of the subjects, which they respectively teach, is immensely profound. Besides, they have much of the enthusiasm and spirit of the true scholar. Indeed, I have never seen a teacher who would do more to give to a *dead language* the breath of life, than Doct. Hackett, the Professor of Hebrew. In his hands a *buried language* seems to rise from the dead with a renewed living energy. And, the original Scriptures seem to partake of something of the threefold vivacity of their ever living Author. Such is the instructor of Hebrew, who withal is also an amiable and generous man, as well as an unassuming Christian.

Of the other members of the Faculty we cannot speak at length, though we would like to say much. **Doct. Ripley** is too well known as a *Commentator* on the New Testament, to need our encomium. And in the department of Ecclesiastical History, **Doct. Sears**, the venerable President of the Institution, is considered an *oracle*. I believe all the denominations of christians, freely yield him the palm in this branch of sacred lore.

Our Library consists of about five thousand well-selected volumes. From this, the students are furnished with text-books gratuitously. There is also a *Reading Room* in which are to be found most of the religious and other periodicals of the day. *Tuition* and *room-rent* are both free. The rooms are also mostly furnished without expense.

It seems that our worthy Institution begins to receive attention from distinguished men abroad. For it was honored during the last summer by a visit from **Doct. Hengsberg**, court preacher at Berlin, Prussia. This courtly Divine is a brother of the Doct. Hengsberg so well known among biblical students, as the author of the *Chrysostom*, and of several other important works in his native tongue. But I must hasten to the last topic of this letter—the Northern Baptist Education Society.

This society is almost necessarily connected with the Newton Institution. For its plans are all formed in reference to it. It supports its beneficiaries very honorably. It gives to each one his *entire board* at the Institution and about twenty dollars a year, besides. This makes in all about \$100 per annum which each beneficiary receives, gratuitously, from the society. But, sad to tell, notwithstanding the munificent provision, which this society makes for the ministerial education of young men; yet it has *more men than men*. The applicants for aid are not so numerous as its resources are abundant. Indeed, I suppose the society is ready to *day*, to receive twenty new beneficiaries, and would provide for them as stated. But where are the men who are willing to qualify themselves thoroughly, to become preachers of the Gospel? Multitudes, I had almost said are ready to jump into the pulpit. But how few are they, who are willing to become thoroughly furnished for the work, even when an education is offered to them free of cost?

The circular letter on the subject of Peace, addressed by the Baptist churches in England to the Baptist churches in the United States, having been read before the Association, Rev. Dr. Wayland presented the following response, which was unanimously adopted:

To the Baptist churches of the *West Riding, Yorkshire of Lancashire and Cheshire*, in Great Britain, the *Warren Baptist Association* of Rhode Island, United States of America, send their Christian salutation.

Beloved brethren, your letter to the Baptist churches of the United States occasioned by the late rumors of war between our respective countries, has been read with much trouble, and it gives us pleasure to assure you that it does not contain a sentiment which we do not sincerely reciprocate.

We believe that war can never be waged without involving at least one party, but most commonly both parties in unmeasurable guilt. But for a war between two such nations as ours, neither excuse nor palliation can be framed. Our people are intelligent, and they know the gratuitous misery which war must inflict upon both countries. They are educated in the Scriptures, and they know that such destruction of life and the means of human happiness, is most odious sin against Almighty God. We are brethren of the same family, bound together by tie of interest and affection, rejoicing together in the blessing of a common Christianity, the united bulwark of the cause of protestantism throughout the world. Two such nations could never be brought into collision, except by the insane mastery of those unholy passions which must bring upon them both the signal displeasure of almighty God. Every precept of Christianity teaches us by all the means in our power to strive to prevent the occurrence of such a calamity. If we act otherwise, we become partners in all the guilt of so unholy a contest. Such are our principles, and we pledge ourselves to act in conformity with them, and to initiate you in every Christian effort to render peace, not only between our own nations, but throughout the world, universal, and to contribute bountifully for its support.

Some three or four hours after the departure of Eld. Root, I was informed that our aged bro. Dea. Elijah Spelman followed him into the "spirit world" aged 80. Thus is the church deprived as well as the relatives of the deceased, of two strong supporters.

"Help, Lord, for the godly man ceaseth, for the faithful fail from among the children of men."

AM. BOARD OF FOREIGN MISSIONS.—The amount received into the treasury during the past year, as appears by the Treasurer's Report, was \$262,073; expenditures during the same period, \$257,005.

The Board, says the Secretary's Report, has 26 missions, embracing 93 stations, and 342 missionaries, male and female, under its patronage. Associated with these are 20 native preachers and 132 native helpers, making in all 494 who are supported by the Board. There have been 1500 conversions during the year. The 73 churches gathered by the labors of the missionaries embrace 24,825 converts from heathenism.

HARTFORD ASSOCIATION.—The following resolutions were adopted at the late meeting of this Association:

Resolved. That a committee be appointed to take into consideration the policy which has prevailed in the State with regard to *divorces*, and in effect upon the morals of the community, and report to this Association at its next meeting. Bro. R. Raymond, E. Cusman, and E. A. Parker were appointed.

Resolved. That a committee of five be appointed to report at the next meeting of this Association, on the duties of members of Christian churches with respect to secret societies. Bro. A. Chapman, R. Turnbull, W. S. Knapp, D. Ives and A. Smith committee.

John A. Collins, who has been successively an opposer of civil and religious institutions, and a defender of the Community system, has come out with a confession, acknowledging that his former schemes for benefiting the world, are worse than useless.—*N. Y. Recorder*.

It will be remembered that Mr. C. was for several years one of the moving spirits of the Liberator fraternity at Boston. We understand that he states that his former reverence for Christianity amounted only to a respect for it, as our best code of morals; and that he had then a belief in a future state.

This fact may help thinking men to understand what is meant by a belief in Christianity in a certain quarter.—*Zion's Advocate*.

REV. DR. CRAWLEY.—We are informed that Dr. Crawley has received an unanimous invitation from the church in Granville-street, Halifax, to become their pastor. Public opinion evidently points to the Doctor as the most suitable person for that responsible and important situation.

He should be compelled to a weaker power to pay the expenses of a war, when such war was occasioned by the mal-practice of the weaker power; and we know of no reason why rummers, distillers, &c., should be allowed to go on, quietly amassing fortunes and making paupers, while the honest, industrious portion of community are compelled to pay the taxes for their support. Thousands of honest men, who never trafficked in intoxicating liquors in any form, are obliged to pay for the support of town paupers who were made so by excessive drinking, and who perhaps have squandered handsome fortunes at the rummers, who, after pocketing the poor inebriate's money, turn him over to the temperance men of the town for a maintenance for the remainder of his life. We know that rummers have rights, and we are perfectly willing they should enjoy them; but it must be borne in mind that others have rights also; and if it is contended by our lawmakers that it would be unjust to impose a special tax upon the dealers in intoxicating liquors for the support of dissipated paupers, they cannot fail to see that it is also unjust to tax industries, the interest of which is to be expended in procuring books for gratuitous distribution.

NEW JERSEY BAPTIST ASSOCIATION.—The annual meeting of this Association was held at Camden, Sept. 9 and 10. It appeared by the letters from the churches that 121 had been added by baptism during the year. The church has been highly prosperous under his labors. "Mr. B. has received an appointment," says the Recorder, "from the Educational Board at Hamilton, but whether he will accept it we are not informed."

RESIGNATION.—We learn from the Recorder that the pastor of the Stanton st. Baptist church, Rev. David Bellamy, has resigned the pastorate of that church, and that the resignation will take effect the first of November. The church has been highly prosperous under his labors. "Mr. B. has received an appointment," says the Recorder, "from the Educational Board at Hamilton, but whether he will accept it we are not informed."

THE UNSEEN WITNESSES.—W. Faxon, Calendar Press.

This is the title of a Poem delivered before the Association of the Alumni of Trinity College, in Christ Church, Hartford, Aug. 5, 1846. By Rev. Thomas P. Tyler, A. M., Rector of Trinity Church Frederica, N. Y. We have not been able to discover any peculiar merit either in the sentiment or the poetry of this Poem. The following stanza, in which the "Unseen Witnesses" are introduced, is a fair specimen of both.

At holy font we see the mother mild,

The ministering priest with uplifted arms rebuke;

And signs, in Jesus' name, th' unconscious child;

But they behold all we thro' faith believe,

Or haply, at our want of faith may grieve,

As from on high above each christen'd one.

The Heavenly Dove descending they perceive

And here the Father say, "this my son

A child of God now born! an endless life begin!"

The Hon. Noyes Darling, Judge of the New Haven County Court, and Clerk of the Court of Probate, died at his residence in New Haven on the 17th instant.

CHRISTIAN SECRETARY.

A State Temperance Convention was held at Albany, N. Y., last week. There was some opposition to the resolution, and the debates were quite interesting. The resolution was adopted by a large majority. After a full discussion, the resolution was adopted.

The pastor of the Baptist church in Owego, N. Y., was killed by lightning two weeks ago. His son, a young man, was also killed. The pastor's Register says, "Some eight years ago, Eld. Ferris, a brother in Christ, was struck in a similar manner while standing in his door, in Owego."

MASS. ASSOCIATION.—From the established, we learn that there are in 19 churches, 18 ordained ministers, a total of 1,790 members. Numbering during the year 21; added by letter 67; exchanged 39; dropped 15; less 72.

EX-GOVERNOR FOOT.—The Hon. died at his residence in Cheshire, of the 15th inst., after an illness of Mr. Foot has been several times legislator, Speaker of the House of Representatives, a Senator in Congress, and State. He was an upright, honest and respected by all who knew him, his illness was sustained by an unwavering promise of the gospel.

MEMORIAL OF KOK THA BEU, the Karen Apostle. By Francis Mason, Missionary in Burma.

Gould, Kendall & Lincoln have issued a new and handsome edition of this interesting and useful memoir. It ought to be in the hands of every Sunday school, and of every Christian.

THE ELECTRIC MAGAZINE of Foreign Literature and Art.

The September number of this popular Miscellany has reached us. With a handsome mezzotint engraving, it contains the following list of articles from the Foreign Magazines and Reviews:

1. McKenney and Hall's Sketches of the Indian Tribes. 2. Glances at the Works of Sir James Mackintosh by Thos. DeQuincey. 3. Researches on Magnetism. 4. The Writings of Charles Scarsfield. 5. Miles on the Horse's Foot. 6. George Heriot. 7. Sir Edward Bulwer Lytton by George Gilfillan. 8. The Last Recollections of Napoleon. 9. The Long Parliament. 10. Travelling Letters by Dickens. 11. The Age of Pitt and Fox. 12. Popular Zoology. 13. The Portrait. Poetry, Miscellaneous, &c. Robins & Smith, Agents.

CIVILIZATIONS.—The difficulties between anti-slavery and anti-Mormons near Nauvoo on the increase. The latest account state that two battles have been some fifteen or twenty lives were and muskets were used. Andrew Jackson, and his son, were both killed had the worst of it. Another battle expected. It is time that law, inquiry, ruled at Nauvoo.

Gazette proclaims the following estimate.—"If a man is too poor to buy, how many do you care to afford?"

Dodore adds the following.—"If a man pays for a newspaper, how much afford to chew, snuff, or smoke?"

In New York advertises a large number of works among which are the most famous sermons in the name of which is sufficient to establish a young clergyman."

Bro. R. H. Maine has received an appointment to the Baptist Church in Southwick, to start.

Air of the Hartford County Agricultural Fair was opened at the City Hall on Saturday, and will continue open until next week. We learn that there is a display of all the usual variety of exhibits exhibited on such occasions.

connected with Nibley's Garden, were entirely destroyed by fire last night, and is a popular place of resort, and had growing into a theatre for a number of years, but little behind the principal of the city in point of theatrical success.

Baptist Association of Canada, at its recent annual meeting addition of 279 by baptism.

Books.

COLLECTION OF SACRED MUSIC: Anthems, &c., &c., together with the adoption of English words, Eves, Jr.

A series of Musical Works (practically) by the well-known teacher, Mr. Eves, said to possess great merit, come, which is the only one we have to examine, is certainly a very good collection. There is a fine assortment and familiar music—themes for service, interspersed with simple melodies with light harmonies and admirably suited for public worship, either in the conference or residence. This music is mostly new, original, while there are, besides, adaptations of English words to the masters. A fair proportion of them to chants, a species of worship better than any other.

system of instruction, which carefully and elaborately prepared for book, we can say nothing from personal knowledge. Reliable authorities, however, the highest terms. We think the system will be decidedly popular. Publishers and Burgess, N. Y. and for sale by

Christian Baptism. By Addison Gould, Kendall & Lincoln, 1846.

one has reached a fifth edition—printed and published it a number of times, and subsequently prepared it for use. The name of the author and he it has acquired are sufficient to give the value of the work. A letter to Plymouth, Mass., and an Address to the Baptists, are added to the work.

VITNESSES. W. Faxon, Calendar

of a Poem delivered before the Alumni of Trinity College, in Hartford, Aug. 5, 1846. By Rev. A. M. Rector of Trinity Church

We have not been able to discover either in the sentiment or the poem. The following stanzas, in "Witnesses" are introduced, is of both.

the mother mild, a priest with surpassing arms re-

nowned, the unconquerable child;

whose want of faith may grieve,

above each christened one.

Dove descending these perceive,

them say, "this is my son"—

new born! an endless life began!

HISTORY OF ENGLAND No. 7.

Mosse Harper & Brothers, has

or sale by Belknap & Hamersley.

LIFE OF ROGER WILLIAMS, by Wm. Gammell, A. M., Professor of Rhetoric in Brown University, Boston: Gould, Kendall & Lincoln.

The Life of Roger Williams by the late Prof. Knowles, is, in point of fulness and accuracy, a highly satisfactory work, but somehow it has not acquired as much popularity as was expected. The reason of this may probably be found in the elaborateness of the memoir, and in the absence of certain lively graces of style, by means uncommon in the productions of Knowles, but unaccountably wanting in his Life of Roger Williams. Something then of a more popular cast was needed to make the memoir of this great man familiar to the minds of the people. This professor Gammell has endeavored to supply. His work adds nothing to our knowledge of Williams, but places the facts in the steamship Galveston, Capt. Wright. Seventeen persons were drowned, including twelve passengers and five of the crew. The survivors were picked up by the Galveston, and sent to New Orleans. Capt. Jno. D. Phillips, of the lost New York, states that he saw the Galveston Saturday evening, the wind blowing hard from the east, with a heavy sea running from eastward, he got back into eleven fathoms water. On Sunday morning at ten o'clock, the wind having lulled, he weighed anchor and proceeded on his course. Soon after, the wind increased, and he came to anchor in ten fathoms water. The wind then commenced blowing a perfect gale, and held on until Monday morning. He attempted to slip out of the troughs of the wind, but, when a very heavy sea struck his vessel, he was compelled to turn her stern to the wind, so as to cause her to leak considerably. At four o'clock A. M., a heavy squall carried away the smoke pipe, lifted the promenade deck, stove in the starboard guard and wheelhouse, causing the vessel to leak in such a manner as to extinguish the fires in the furnace, and at six o'clock she went down in ten fathoms water, the wind blowing a perfect hurricane. The captain and eighteen of the crew were saved.

Passenger List.—Capt. T. W. House, John McCormick, Jr., Dr. Poussier, N. S. Repard, Capt. T. W. White, Summers, Capt. German, T. W. Gydy, McCafferty, Shepperd, Hefferman, W. I. Hutchinson, Clermont.

Lost and Missing.—Mrs. Wilson and two children, Miss Follett, three children of Mrs. Follett, A. H. McCormick, William Armstrong, one cabin and two deck passengers, names unknown.

Crew lost and missing.—P. Lucas, Murch, second engineer; Charles Wilson, seaman; John Horner, Freeman; Wm. C. McRea, Freeman; James Watson, second steward; and one seaman, name unknown.

Nothing from the army or Vera Cruz.

WASHINGTON, Wednesday night. A slip from the Mobile Tribune of 10th inst., gives an account of the loss of the steamship New York, on the 7th inst., in a severe gale from the north east. The news was brought to New Orleans, the French Chamber have been elected by large majorities, and the ministry, it is clear, have a working majority of 120. Henry's trial has terminated in his imprisonment for life.

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CHRISTIAN SECRETARY.

Poetry.

Thoughts of Heaven.

No sickness there—
No weary wasting of the frame away;
No fearful shrinking from the midnight air;
No dread of summer's bright and fervid ray.

No hidden grief,
No wild and cheerless vision of despair;
No vain petition for a swift relief—
No tearful eyes, no broken hearts are there.

Care has no home

Within the realm of ceaseless praise and song;
Its billows break away and melt in foam,
Far from the mansion of the spirit throng!

The storm's black wing
Is never spread athwart celestial skies;
Its wailings blend not with the voice of spring,
As some too tender flow'rs fadeth and dies!

No light distills

Its chilling dewa upon the tender frame;
No moon is needed there! The light which fills
That land of glory, from its Maker came!

No parted friends

O'er mournful recollections have to weep:
No bed of death enduring love attends,

To watch the coming of a pulseless sleep!

No blasted flower

Startles the sacred host with fear or dread;
The song of peace creation's morning head,
Is rung wherever angel minstrels tread!

Let us depart,

If home like this await the weary soul!
Look up, then stricken one! Thy wounded heart
Shall bleed no more at sorrow's stern control.

With faithful guide,

White-robed and innocent to lead the way,
Why fear to plunge in Jordan's rolling tide,
And find the ocean of eternal day?

Cling to thy Mother.

BY GEO. W. BETHUNE.

Cling to thy mother; for she was first
To know thy being, and to feel thy life;
The hope of thee through many a pang she nursed;
And, when midst anguish like the parting strife,
Her babe was in her arms, the agony
Was all forgot, for bliss of loving thee.

Be gentle to thy mother; long she bore
Thine infant freethus and silly youth;

Nor rudely scorn the faithful voice that o'er
Thy cradle played, and taught thy lisping truth;

Yes, she is old; yet o'er thy manly brow
She looks, and claims thee as her child e'en now.

Uphold thy mother; close to her warm heart;

She carried, fed thee, lulled thee to thy rest;

Then taught thy tottering limbs their untried art;

Exulting in the fledgling form her nest;

And, now her steps are feeble, be her stay,

Whose strength was thine, in thy most feeble day.

Clerish thy mother; brief perchance the time

May be, that will claim the care she gave;

Pased are her hopes of youth, her harvest prime

Of joy on earth; her friends are in the grave;

But for her children, she could lay her head

Gladly to rest among the precious dead.

Be tender with thy mother; words unkind,

Or light neglect from thee, will give a pang

To that fond bosom, where thou art enshrined

In love unutterable, more than pang

Of venom'd serpent. Would not her strong trust,

As thou wouldst hope for peace when she is dust?

O mother mine! God grant I ne'er forget,

Whatever be my grief, or what my joy,

The unreasured, unextinguishable debt

I owe thy love; but find my sweet employ,

Ever through thy remaining days to be

To thee as faithful as thou wert to me.

"How sharper than a serpent's tooth it is,

To have a thankless child!"—Leah.

Religious & Moral.

The Sacred Mountains: Mt. of Olives.

BY REV. J. T. HEADLEY.

The Mount of Olives stands just without Jerusalem, over the stream of Kedron.—Its height and magnitude would not entitle it to the name of mountain, as we use the word; but being called such in the Bible, it belongs among the "Sacred Mountains." In moral grandeur it towers above all the preceding mountains that rise along the horizon of history.

It is difficult to recall any scene vividly that has been so often described and so long familiar to us as that which transpired on the Mount of Olives. The mind is prepared for every event in it, and hence cannot be taken by surprise or held in suspense. But there are moments, when the heart forgets all that it has ever heard, and seems for the first time to witness that night of suffering. The indifference which long familiarity has produced, disappears before rising emotion, and that lonely hill top—that midnight prayer—that piercing agony, with its bloody testimonial, and the rude shock of Roman soldiers, all, all swim before the swimming eye, with the freshness of first sight, till the heart thrills and throbs at the wondrous spectacle.

But as morally grand and moving as that scene was, it caused but little talk in Jerusalem. The streets of that proud city were filled with carelessness promenades—parties of pleasure were assembled—dissipation and revelry were on every side; and the quiet of the staid citizen's home was not interrupted by the tragedy Mount Olivet was to witness. Everything moved on its accustomed way, when, in an obscure street in the upper chamber of an inferior dwelling, a group of coarse clad men sat down to a table spread with the plainest fare. The rattling of carriages and the hum of the mighty city were unheeded by them, and you could see by their countenances that some calamity was impending over their heads. Few words were spoken,

and those few were uttered in a subdued and saddened tone, that always bespeaks grief at the heart. At the head of the table sat one whose noble countenance proclaimed him chief there. He had won the love of those simple-hearted men, and now they sat grouped around him, expecting some sad news; but O, they were unprepared for the startling declaration that fell from those lips; "This night one of you shall betray me." "Is it I?" "Is it I?"—ran from lip to lip, in breathless consternation. At length all eyes centered on Ju-das, and he arose and went away.

The first act in the fearful tragedy had now passed, and the second was soon to commence. There was, however, to be an interval of insults, scorn and mockery.

Christ arose from the earth he had moistened with his blood, and stood beneath the stars that shone on as tranquilly as if all unconscious of the scene that had transpired in their light. Kedron still murmured by, and the night air stirred the leaves as gently as ever. All was sweet and tranquil, when torches were seen dancing to and fro along the slopes of the hill, and the heavy tread of approaching feet was heard, and rough voices broke the holly quiet of nature; and soon Roman helmets flashed through the gloom, and swords glittered in the torchlight, and a band of soldiers drew up before "the man of sorrows." "Whom seek ye?" fell in languid and quiet accents on their ears. "Jesus of Nazareth," was the short and stern reply. "I am he," answered them, but in tones that had more of God than man in them, for swords and torches sunk to the earth at their utterance, and those mailed warriors staggered back and fell like dead men. It was not the clangor and blood-stained face over which the torches shed their sudden glare, that unnerved them so, for they were used to scenes of violence and murder; it was the God speaking from the man.

"But so it must be that the scriptures may be fulfilled;" and the betrayer and his accomplices take up their fallen weapons, and freed them from the sudden awe that overwhelmed them, close threateningly around their unresisting victim. With their Oliver, cross Kedron, and their heavy tread resounds along the streets of Jerusalem as they hurry on to the house of the high priest.

The night wanes away—the morning—the last dreadful morning approaches, and the scenes of Mount Olivet are to disappear before the terrible tragedy of Mount Calvary.—N. Y. Observer.

Progress of the Church of Rome.

Favored by these, among other influences, the Church, which is the great representative of superstition in Christendom—it is the Romish Church we mean—is rising rapidly to some of her lost eminence and influence. She is multiplying amongst us her colleges, many of them under the charge of that order, the Jesuits, who were once the most renowned instructors of Europe. She is entering our common schools, and laying her hand upon the Bible to eject it. Upon the Field of Foreign Missions she is jostling eagerly each successful Protestant Mission in Asia, in Oceanica, or on our own continent. De Smet, a Jesuit missionary boasts of the hundreds of Indians baptized near the mouth of the Columbia River, far beyond the Rocky Mountains, and rumors are already spread that the Papal See is to be requested to constitute Oregon into a Romish bishopric.* But what is far more wondrous is the rejuvenescence of this church in the old strongholds of Protestantism in Europe. Germany, a few years since, saw schools like the Stolberg and the olive trees rustle to the passing breeze as if their leaves were but half stirred from their slumbers. It is night, most quiet night, with all its accompaniments of beauty and of loveliness.

Jerusalem is sunk in slumber and security, and nought but the tread of the watchmen is heard along the streets. The disciples in the garden of Gethsemane are quietly sleeping below, and all is still and solemn, as night ever is when left alone; and the large luminous stars are shining down in their wonted beauty. Kedron goes murmuring by as if singing in its dreams, and the olive trees rustle to the passing breeze as if their leaves were but half stirred from their slumbers. It is night, most quiet night, with all its accompaniments of beauty and of loveliness.

But hark, from the summit of Mount Olivet, rises a low and plaintive moan, and there, stretched on the dewy grass, his face to the earth, is seen the dim outlines of a human form. All is still around, save that moon which rises in a deep perpetual monotone, like the last cry of helpless suffering. But listen again; a prayer is ascending the heavens; and what a prayer, and in what tones it is uttered. Such accents never before rung on the ear of God or man; "Father, if it be possible, let this cup pass from me."

It is still again, and nature herself seems to gasp for breath; and lo, there arises another voice, in tones of resignation sweeter than angels use, "Father, not my will, but thine be done." O, what inexpressible tenderness is poured in that word "Father"—the very passion and soul of love is breathed forth in it. Weary and worn, that tottering form slowly rises and moves through the gloom towards where the three friends are sleeping—going, in its humanity, after sympathy. The pressure is too great—the sorrow and despair too deep, and the human heart reaches out its hands imploringly for help. "What, could you not watch with me one hour?"—falls on their slumberous ears, and the lone sufferer turns again to his solitude and his woe. Down on the earth he again casts himself, and the wave comes back with a heavier and a darker flow. Bursting sighs, and groans that rend the heart, again startle the midnight air, and adown those pale cheeks the blood is trickling, and the dewy grass turns red, as if a wounded man were writhing there. The life-stream is flowing from the crushed heart, as it trembles and wrestles in the grasp of its mighty agony. Wo and darkness, and horrors inconceivable, gather in fearful companionship around that prostrate form, but still the prayer goes up, and still the voice of resignation hovers amid the tumult like the breath of God over a world in chaos, ruling the wild scene.

O, is this the form that a few days ago stood on this same height and looked off on Jerusalem below, while the sunlight around, and the fragrant breezes loaded with the scent of the pomegranate and vine, visited in kindness his brow, and the garden smiled up in his face from beneath, and garments were strewed before him, and branches of palm waved around him, and "Hosanna to the Highest!" shook the hill? Alas, what a change has passed over him. No hosannas greet his ear, but deep within his soul are voices of terror and dismay, striving, but in vain, to shake his constancy or darken his faith.

At length the sacrifice was paid, the fearful baptism endured, and the brow prepared for its chaplet of thorns. The agony was over, but the Son of God, weak and exhausted, lay helpless on the earth, v. a. bright wing flashed through the gloom, and let the story of Galileo tell, and let the records of Spain and her inquisition attest.

We would never forget, in speaking strongly of the errors of the Romish church, the piety and genius that have been found in members of her communion. The memory of her Kempis, her Fenelon, her Pascal, her Arnoulds, and her Nicole, must ever remain dear to the Christian. But we would remember that to some of the best of these her children, she was but a harsh and persecuting step-mother, and that she cast out that most amiable and devout body of men, the Jansenists of France, with ignominious cruelty—branding their name, suppressing their books, and sparing not their dead. Nor while we cherish, with the tenderest reverence and affection, the stars that shone on as tranquilly as if all unconscious of the scene that had transpired in their light. Kedron still murmured by, and the night air stirred the leaves as gently as ever. All was sweet and tranquil, when torches were seen dancing to and fro along the slopes of the hill, and the heavy tread of approaching feet was heard, and rough voices broke the holly quiet of nature; and soon Roman helmets flashed through the gloom, and swords glittered in the torchlight, and a band of soldiers drew up before "the man of sorrows." "Whom seek ye?" fell in languid and quiet accents on their ears. "Jesus of Nazareth," was the short and stern reply. "I am he," answered them, but in tones that had more of God than man in them, for swords and torches sunk to the earth at their utterance, and those mailed warriors staggered back and fell like dead men. It was not the clangor and blood-stained face over which the torches shed their sudden glare, that unnerved them so, for they were used to scenes of violence and murder; it was the God speaking from the man.

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W. R. Williams.

* Since created. t Jerem. iv. 30.

The Spirit of Scorning.

It is no less ungracious than unwise to indulge a scoffing temper in our souls.—Pride and an unmortified opinion of self, joined with contempt of others, are the true origin of this evil. It is the more dangerous, and not so much to the scorned as to scorning, when set off with wit and mimicry, point and satire. But attic salt is not the salt of the covenant; and, in sacred things especially, it is not to be used by a Christian.

It may be diverting to mimic and to take off others, in order to expose their foibles or defects, but how and to whom is it diverting? Is it to the humble, spiritual, and mortified mind? No, but to the profane and the carnal; or at least to what is carnal and profane in a Christian, which is the very principle of all others that he would not strengthen or encourage, but subdue.

There is so much inhumanity, as well as ireligion, in this jeering temper, and usually so little good sense, that the Christian is bound to oppose it both in himself and others.

Cheerfulness is his privilege; but surely he may be happy in his mind without planting thorns elsewhere; may, it proceeds from the want of true happiness, if he can endure, at any rate, such a contemptible shadow of it. True peace is gentle in itself, and glows most sweetly in diffusing gentleness and kindness on every side.

The happy Christian would increase his own joy by making, if possible, every one happy about him.

Washington's Psalm.

The Rev. Mr. Waldo, an old revolutionary veteran from Connecticut, who attended the celebration at Westfield on the 4th of July, made himself quite interesting at the dinner table. He is now nearly ninety years old, but in the vigor of a green old age, and was able to preach two sermons last Sabbath.

In his remarks he referred to the allusion made by the orator to Washington, and observed that he never heard even the name of that glorious chieftain and good man,

"without feeling the cold chills through his whole system."

He remarked that there was a single incident that came within his personal knowledge, which he believed was not generally known.

It was that Washington, on the day that he assumed the command of the American army at Cambridge, read and caused to be sung, the 101st Psalm, a portion of which we publish:—

If I am raised to bear the sword,

I'll take my counsel from thy word;

Thy justice and thy heavenly grace,

Shall be the pattern of my ways.

No sons of slander, rage and strife,

Shall be companions of my life;

The haughty look, the heart of pride,

Within my doors shall ne'er abide.

I'll search the land and raise the just

To posts of honor, wealth and trust;

The men that work thy holy will,

Shall be my friends and favorites still.

In vain shall sinners hope to rise

By flattering, or malicious lies;

Nor while the innocent I guard,

Shall bold offenders e'er be spared.

The impious crew, (that facts heaven,)

Shall hide their heads or quit the land;

And all that break the public rest,